MINUTES

Of the 39th Anniversary Meeting of the Broad River Baptist Association, convened at Green River Church, on Friday the 18th of October A. D. 1839, and days following.

According to appointment, the sermon introductory, was deliverd by Elder D. Scruggs from 1st Cor. 3rd chap., and part of the 9th verse —'Ye are Gods Building.' The Delegates then met at the Meeting House, and after prayer by Elder D. Dobbins, commenced the business of the Association.

1st. Received and read letters from all the Churches in union—enrolled the names of their delegates, and minuted the state of each Church.

2d. Elected Elder D. Dobbins, Moderator, and J. M. Webb, Cl'k.

3rd. Opened a door for the reception of Churches into our union. None made application for admitance.

4th. Appointed Elders D. Dobbins, J. M. Webb, W. Hannon, D. Scruggs and S. G. Hamilton, a Committee of Arrangements, & on motion, all papers and documents belonging to the Association, was referred to said Committee.

5th. Elder J. M. Webb prayed, and the Association Adjourned until 10 o'clock tomorrow morning.

SATURDAY.—6th. Elder T. K. Pursely prayed.

7th. The Committee of Arrangement reported, and was discharged from this branch of their labors.

8th. On motion, read the rules of Decorum.

9th. Called for and read letters from corresponding associations, and received their Messengers, viz:—From the Bethel, no letter or Messengers.

From the Reedy River, a letter and minutes by her Messengers, Elders M. Winn, & H Wood.

From the Catawba, a letter and minutes, by her Messengers, Elders H. W. Patterson, and W. Hill.

From the Tyger River, a letter, (no minutes,) by her Messengers, Elders, S. Gibson and E. Rogers.

From the Saluda, no letter or Messengers.

From the Salem, a newly established association, a letter and minutes by her Messengers, J. Blythe, and J. Evans, requesting a correspondence with this Association. On motion request granted, and their Messengers received.

10th. Appointed persons to write letters of correspondence to sister Associations, and Messengers to bear them, viz: Bro. J. R. Logan, to write to the Bethel Association, and Elders, E. M. Chaffin, S. Morgan, and bro. S. McBrayer, Messengers.

Elder J. M. Webb, to write to the Salem Association, and Elders, D. Scruggs and T. K. Pursely, Messengers.

Elder S. G. Hamilton, to write to the Reedy River Association, and Elders S. G. Hamilton, J. M. Webb, and W. Hannon Messengers; Elder D. Scruggs, to write to the Tyger River Association; Elders J. M. WebbD. Scruggs, and S. G. Hamilton Messengers. Elder T. K. Pursely, to write to the Catawbaw River Association, and Elders D. Dobbins, T. K. Pursely, J. Durham and J. R. Godby, messengers. Elder D. Dobbins to write to the Salem Association, & Elders D. Dobbins, S. G. Hamilton, J. M. Webb J. Wilkey and W. Hannon Messengers.

11th. Appointed T. K. Pursely, S. G. Hamilton, J. Wilkey & A. Walker, a committee to arrange Union Meetings, and appointed Preachers to attend them. The Committee reported their arrangement as follows.

First. at Bethesda, to commence on Friday before the 1st Lord's day in March 1840; Elders D. Dobbins, E. M. Chaffin, S. Mor-

gan, T. K. Pursely, and S. G. Hamilton to attend it. 2d at Sandy Run, to commence on Friday before the 3rd Lord's day in March 18,-40; Elders D. Dobbins W. Hannon J. M. Webb, J. Wilkey S. G. Hamilton T. K. Pursely, G. R. Godby and J. Blythe to attend it. 3rd. At New Prospect on Friday before the 4th Lord's day in April, 1840; Elders J. M. Webb, S. G. Hamilton and W. Hannon to attend it. 4th, At Long Creek on Friday before the 3rd Lord's day in August; Elders D. Dobbins, T. K. Pursely, J. Durham and J. Wilkey to attend it. The report was confirmed and thecommittee discharged.

12th. Appointed J. R. Logan, S Baily, R Bullington, and R White, a committee of Finance, who reported as set forth in the Table, and was discharged. The total amount of which, received as contributions, from Churches, is . . . . . $38 26 1-4.

Whereupon it was resolved, that the Clerk superintend the printing and distribution of Twelve hundred copies of the Minutes of this Association, and that he accept $10 for services rendered as Clerk of the same.

13th. Appointed Elder S G Hamilton to write the Circular Letter for the succeeding year upon the subject of Brotherly Love.

14th. Appointed S G Hamilton to preach the sermon introductory to the next Association, and in case of failure D Dobbins be prepared.

15th. Appointed S G Hamilton, J. Allen, B. Coward, W Covington and E Turner, a committee to arrange the preaching on the Sabbath, who reported the arrangement as follows: Elder S Gibson, to preach the first sermon, to be followed by Elder J M. Webb, in the forenoon; Elder D Dobbins to preach the first sermon after intermission, to be followed by Elder E. Rogers, and Elder D Scruggs to conclude the services of the day. The report was confirmed, and the Commitee discharged.

16th. On motion, took up and considered the petition of the church at Philadelphia, requesting that our Rules of Decorum and abstract of principles be published in the Minutes of this Association. Upon consideration, whereof, it is resolved, that at this time it is inexpedient to grant the petition.

17th. On motion, took up and considered the Petition of the church at Friendship, requesting the publication in the minutes, the time of holding the monthly meetings of each church, composing this Association. Upon consideration whereof, it was resolved, that the petition be granted, and the time of the monthly meetings be inserted in the Minutes.

18th. On motion, took up the following query from the Green River church—What shall be done when married members make application to the church for a letter of dismission, who has left their family and wishes to remove to a distant country, and who says that their companion is so disagreeable that they cannot live with them, and that they do not expect to live with them any more? Answer. We advise the church to enquire into the circumstances, and if the evidence should be, that the companion complained of, is of such turbulent character as to render it impossible for the member complaining, to live with them in peace, and that their conduct is so disagreeable as to make miserable and unhappy, in such case a letter should be given, provided the complaining member has not married, and is of pious habits and good character;—but if theevidence is that the complaining member is a wrong doer, and has so acted as to produce the cause of which he complains, then we think a letter should be refused.

19th. The Circular Letter prepared by J M Webb, was on motion read and received, and ordered to be printed in connexion with the minutes as usual.

20th. After prayer by Elder E. Rogers, the Association adjour-

ned until Monday mornidg 10 o'elock.

SUNDAY.

The stage with a single exception, was occupied by those appointed, great zeal was manifested by those who addressed the congregation, and deep solemnity characterized the services throughout, and we hope that the word preached, will be held in everlasting remembrance by many precious souls who were present.

MONDAY.

The Association met according to adjournment; the Moderator prayed.

20th. The letters prepared to send to coresponding Associations, were read and received.

21. The committee to whom the papers and documents belonging to the Association were referred; reported that they found nothing therein that require notice in our Minutes;—Whereupon the committee was discharged.

22. On motion, Resolved that the price of printing the Minutes and Circular Letter; be inserted on the face of our minutes.

23. On motion, Resolved, that our next Association convene at Concord Church, Rutherford county N. C. eight miles east of Rutherfordton at the usual time.

24. On motion Resolved, that the thanks of this Association be tendered to the brethren and citizens of this vicinity, for the very kind and hospitable manner with which they have entertained this body during its session. May the choicest blessings of Heaven rest upon them for their kindness.

25. The Association concluded its business by solemn prayer, and thereupon adjourned to the time and place above named.

DRURY DOBBINS, Moderater.

JAMES M. WEBB, Clerk.

CIRCULAR LETTER.

BELOVED BRETHREN:—The time has come when by a custom long established, we are called upon to address you by letter upon some subject of divine truth.

The one to which your attention is invited in this our epistle of love to you, is that from which we are instructed to write by a rule of our last association in language as follows, viz:

The divine and special call from God to men, to preach the gospel of Jesus Christ, and the evidences that manifest themselves in a person being so called.

The considerations contained in this important subject, ought at all times most interestingly to engage the minds of those who constitute the true Church of Christ, from the fact that it is said by the word of divine truth, that it pleased God, 'through the foolishness of preaching to save them that believe.'

Commensurate then, with the interest, we feel in the salvation of lost sinners, is that which we ought to feel in the preaching of the gospel in the way, and by whom God has ordained that the gospel shall be preached. More particularly at this time does this weighty subject require the serious attention of all true Christians of every name, in consequence of the great efforts that have of late been made by some who style themselves Christians, to explain away the truth as it is set forth in the Scriptures, in that they deny that there is such a thing as this divine and special calling.

This doctrine well suit the depraved imagination of corrupt minds, and is calculated to make inronds into the fair fields of immortal truth, and hinder the progress of the Christian cause in its march to the summit of that high mount of Christian hope, viz: That through the preaching of the gospel in the way that God has ordained it should

be preached, hundreds and thousand of condemned and ruined sinners might be brought to see the error of their way, and flee to the city of refuge in Jesus Christ for deliverence from the wrath to come.

That we may set forth this subject in a way that all who read may understand. We shall in the first place endeavor to prove by evidence and arguments, deducible from that evidence that there is such a thing in the Christian Church, as a divine and special call from God to men, to preach the gospel of Jesus Christ.

In the second place—Describe some of the feelings or exercises of the minds of those so called as evidence to them of that call? And in the third place—Show some of the effects and consequences resulting from their labors, as evidence to the Churches, that those who thus preach, are under the influence of this, their holy calling? It is however not to be expected, circumscribed as our limits are in this short letter, that we shall be able to give any thing like a general view of the facts and arguments that might be adduced upon this interesting subject. We trust, however, that such as are given will place the matter beyond doubt, in the minds of those at least, who are disposed to think rightly upon a subject of such magnitude.

The great question presented here for discussion is, whether God takes any part in the appointment and direction of the Christian ministry, by any divine influence that is not possessed by the Christian Church in common. For if God gives an influence to preach at all it must be divine, and if that influence is imparted to some and not to all, it will not be denied that it is special as to them. We are happy to inform you, that the goodness of God has not left us in the dark upon this interesting matter, for his word abounds with instances, where in all ages he has shown forth his interference (where it become necessary that the agency of men should be engaged to carry out his divine purposes) in the appointment of, those to whom it was intended that such agency should be committed.—And in fact, we are at a loss to know how to conceive of, or understand an agency at all without the appointment to the station of an agent. And if there is an appointment, there must be an appointing power—and surely the word agent implies that one is entrusted with the direction of certain business, to which all are not appointed, which shows that appointment to be special. To prove that preaching is an agency, and that those who preach ought to be appointed of God. We bring a few evidences from his eternal word. Paul in writing to the Church at Correnth says—'all things are of God,' who hath *given to us the ministry* of reconciliation, viz: That God was in Christ, reconciling the world to himself, not imputing their trespasses unto them, and hath *committed unto us* the word of reconciliation. Now, then, we are 'ambassadors for Christ, as though God did beseech you by us, we pray you in Christ stead, be ye reconciled to God,' 2 Cor., 5 c., 18 v. There seems to need but little further evidence than that which is given in the foregoing text to establish the agency, and the appointment for therein, it is plainly said, that God himself hath given to those who preach, the ministry and word of reconciliation, and that they are ambassadors for Christ, beseeching sinners in his stead to be reconciled to God, and that this beseeching is as though God had done it by them, and this gives an explanation of the term, (ambassador,) which word implies a messenger sent by a King or State, to carry important tidings, or to transact affairs of great moment between two distinct and great parties to a controversy. The same Apostle in writing to the Church at Ephesus, 3 c., 7, in speaking of the promises in Christ by the gospel. says—Whereof, I was made a minister according to the gift of the grace of God, given unto me by the effectual working of his power;' and in the same book, 4 &7—'but unto every one is given grace according

to the gift of Christ.' Verse 11.—He gave some Apostles and some Prophets, and some Evangelist, and some Pastors and teachers, for the perfecting of the saints for the work of the ministry for the edifying of the body of Christ.

Here you may discover in these two important passages of scripture, a manifestation of the great love of God toward his People, and the reasons why men are sent to preach the gospel—viz: That saints might be perfected and edified, and all other business discharged, connected with the gospel ministry. And you will particularly notice, that so careful was our eternal redeemer as to the carrying out of the objects intended here, that he would not permit any to direct in this matter but himself, for it is said expressly, that he gave them for that purpose; and surely the christian ministry ought to be considered as one among the greatest gifts and blessings ever confered on poor miserable and ruined man! for the reasons before mentioned, that through this medium it pleased God to save sinners. Again, in 2nd Cor. 3 c., 4, 5, 6, v. the same great Apostle disclaims in a very eminent degree, the capacity of men in themselves to do this great work, for says he, 'such trust have we through Christ to God ward, not that we are sufficient of ourselves, but our sufficiency is of God.' Who, also, hath made us able ministers of the New Testament; not of the letter but of the spirit, for the letter killeth, but the spirit giveth life. See same book, 11 c., 25 & 6 c., from 1st to 6 v. & 4 c., & 10. And the same Apostle, 1 Cor. 9 c., 16 & 17 v., says, 'for though I preach the gospel, I have nothing to glory of, for necessity is laid upon me, yea! woe is unto me if I preach not the gospel!—See next v. and 1st Tim., 1 c., 11 & 12 v., where he says, 'according to the glorious gospel of the blessed God, which was committed to my trust, and I thank Christ Jesus our lord, who hath enabled me for that he counted me faithful, putting me into the ministry. See Titus 1 c., & 3 v., and in Acts 20 c. & 24, he in reviewing his difficulties says, in very impressive language, 'but none of these things move me, neither count I, myself, dear unto myself, so that I might finish my course with joy, and the ministry that I have received of the Lord Jesus, to testify the gospel of the grace of God.'

And in 1 Cor. 12 c., he gives a beautiful relation of spiritual gifts, where he says, 'to one is given the word of wisdom, to another the word of knowledge by the same spirit,' &c.; and where it is represented that God hath set some in the Church, 1st Apostles—Secondly, prophets—thirdly, teachers all by the same spirit. And to complete the whole of the evidence given by this eminent Apostle, he describes his appointment in Acts 26 c., 16 v., in the clearest terms, for says he, 'the lord appeared to me, and commanded me to rise and stand upon my feet, for I have appeared unto the for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things which I will appear unto thee.

We shall let the foregoing quotations and remarks suffice, as to the writings of the Apostle Paul—and now argue this point from some other considerations that will give strength to what is therein set forth.

The Savior says, John 20th chap., 21st, 'Peace be unto you, and as my father sent me so send I you.' Herein you may see the appointment of the first Ministry, and that this appointment was not confined to the immediate Apostles or diciples of Christ, is plain from what he said to them in another place. 'Go ye into all the world, preach my Gospel to every creature.' 'And lo,' says he' I am with you always to the end of the world.' This shows that the ministry of Christ is the same through all time, and that a change of persons does not change the nature of the ministry, or the appointment, but that through all time, he has promised to be with his servants, or the language used here could have no meaning, for the Apos-

tles are all long since dead, and the world is yet in existance, and how could he, unless this was intended as a promise to all, have said to them 'I will be with you till the world shall end.'

A question here arises, how will he be with them? The answer is plain in the language of the Saviour—'when he, the spirit of truth is come, he shall guide you into all truth.' Thus unto the end of the world this guiding, special, and divine influence is promised, and the various gifts to men is verified in their appointments, all by the same spirit, and all to profit. And, herein is explained the foregoing text.—'As my Father sent me, so send I you.' For as he was under the direction of his Father, so are his ministers under his direction; and as he came down from Heaven, not to do his own will, but the will of him that sent him, so they go not to do their own wills, but the will of their Heavenly Master that sent them.—And as Christ spake not of himself; but the Father who sent him, gave him commandment what he should speak; so the preachers speak not of themselves but as they are directed by the spirit of truth that guides them into all truth. For says the Saviour, Luke 4th chap., 18&19 'In me is the scripture fulfilled wherein the Prophet Isiah said, the spirit of the Lord God is upon me, because he hath anointed me to preach glad tidings to the meek; See Isaiah, 61st chap. Now if as the Father sent his son Jesus Christ to preach glad tidings to the meek by his anointing power and sanctifying influence (who was the antitype of all the anointing, to office under the ceremonial dispensation,) so Christ sends his ministering servants in his stead. How dare any say that there is no divine and special call? Might they not as well say that the horn of oil poured upon the head of David that invested him with the Kingly authority was not of divine direction?—And so of any other person appointed under the law dispensation, which is a figure and a pattern of things that should take place in the gospel day, and which anointing represented the various gifts bestowed upon the gospel ministry since the days of Christ.

And if it required in the person of Jesus Christ the attendent agency of the Holy spirit to enable him to fulfil his ministry; save sinners and glorify the name of his Heavenly Father. How dare poor weak and incapacitated man, who is under the influence of the weakness of the flesh, to pretend that they can accomplish without the aid of the gift of God the salvation of dying souls; such presumption surely ought to be rebuked by God and man.

Another plain and unanswerable proof of the divine appointment to the ministry is given in the language of Christ in his direction to the church, and where he describes the harvest as being great, and the laborers few —'pray ye,' says he 'therefore, the Lord of the harvest that he may send forth more laborers into his vineyard.' Now what meaning has this impressive language, if the laborers in the Gospel field is not sent by divine direction—or who is the Lord of the harvest? who is here represented as sending men to labor in this holy cause? We leave you to draw your own inferences upon this plain subject. And not only do the foregoing facts testify to the truth of our premises, but it is in evidence that God has ever acted toward his people in the same way; for where he has intended to employ the agency of man to carry out any great work he has ever appointed to that office, such persons as he chose himself. Witness—Moses when he was chosen to be a leader and a law giver to Israel—Aaron when appointed to the Priesthood—Jeremiah when chosen of God to make known to Israel the many things set forth in his prophecy—David to be King over Israel—Elijah, Elisha, and a great multitude of others, who ministered in the holy cause of God in all ages, whose appointments were all of him, and so set forth in his eternal word. And if it has through all time required the wisdom and direction of God and his attendent blessings, to effect the end intended, by the means ordain-

ed for the communications of spiritual life to dead sinners, why not now? Is sin the less hateful, or its influence the less corrupting now than it was in the times in which these great men lived? Is the salvation of lost and ruined souls the less interesting to God or men?—Does it not require the same means to produce the same effects through all time? Did it take the power of a God by the influence of his spirit to save sinners by the preaching of Paul, and can the power of a man and the reasons he may now advance, save the Hindoo nation, with the rest of the millions of benighted souls, throughout the world, from the depth of sin and ignorance into which they have been plunged by sin and folly? No, it cannot be, if sinners, are to be saved through the preaching of the Gospel; and this preaching left alone to man, you may be assured, that, through the weakness of the flesh, poor man will be discouraged, and cease his labors; that preaching will soon be heard no more, the overtures of peace be made no more—the good news of salvation will be told no more; for like the disciples in the garden, man will sleep upon the verge of his own eternal ruin, and altogether sink down into the gulf of woe and misery. But thanks be to God this is not the case, for Christ has promised to be with his preachers to the end of time, and as he is the good shepherd, he careth for the sheep; and as the glowing effusions of his immortal love for his people, inspired him to live a life of sorrow, to suffer the agonies imposed by sin, until his groanings, clothed in darkness the face of day, and his strugglings under his heavy load, rocked this mighty world, and burst the solid rocks; and notwithstanding his mighty pain endured it all, that by his stripes we might be healed, and by his sufferings live with him in the clime of immortal joys, and sing the song of undying love in ages yet to come. So surely will he preside over his people, and appoint the means himself, and the agents that are most fit to be engaged, and that will most surely attend to the accomplishment of the end in view—which is to glorify his great name in the salvation of miserable and perishing man—and if God should fail to appoint and send his servants to preach the word of life to his people and to sinners, it is plain they would cease to hear for how can they hear 'without a preacher, and how can they preach except they be sent?

The second thing proposed, is to describe some of the feelings or exercises of the minds of those who are divinely called as evidence to them of that call. This is a matter of great difficulty because it is a spiritual work; the operation of which passeth understanding, but is best understood by those who are under its influence. We will, however, give a few ideas corresponding with experience and the word of God, and which may perhaps be interesting to some whose minds are weighted upon this subject.

Great difficulty, uneasiness, and disquietude of mind is generally experienced by those who God sends to discharge this important trust, which state of feeling arises from the revelation given to them of God as to the nature of this important mission, for God never calls a man to preach his eternal word without making known to him all that it is necessary for him to know, as to the responsibility of his station, and the dangerous and ruinous situation into which his fellow man to whom he is sent is overwhelmed by sin and transgression. This weighty view necessarily renders him unhappy, for while he is enlightened by the enlightening rays of the holy spirit that is to guide him into all truth, and made to feel the dangers to which a world of suffering and immortal beings, are exposed in their march to the gates of death. The enkindlings of divine love imparted to him, from, and by the Saviour, is felt in his heart, moving him to pity their distressed and miserable condition; for as he is sent in Christ stead to beseech sinners to be reconciled to God—the Saviour in measure imparts to him the same spirit that moved his compassion-

ate bosom to bleed and die for the redemption of his people. He moreover is made to see that the only chance for their deliverance is through the preaching of the Gospel by such as are called of God to preach, and now he feels that a dispensation of the Gospel is committed unto him whom he views, like Paul to be less than the least of all saints, and the most unfit of many others to be employed in so great a work. Thus viewing his unfitness, unworthiness, and want of qualification to perform the duties imposed on him, he is very apt to begin to plead with God and say like Moses when appointed to go before Pharaoh—'Lord I am not eloquent neither heretofore nor since thou hast spoken to thy servant, but, I am slow of speech, and of a slow tongue. Oh my Lord, send by the hand of him whom thou wilt send;' Ex. 4th chap. Or like Jeremiah, when sent to stand before Israel; he is made to cry in the sincerity of his soul—'ah Lord God behold I cannot speak, for I am a child; Jer. 1st chap. Or like the prophet Jonah when directed to go to the Ninevites and say 'yet forty days and Nineveh shall be destroyed.' They sometimes are foolish enough to try to flee and hide from the face of their God.—This backwardness of feeling is not a discouraging but rather an encouraging state of the mind as is proven in the appointment of those three great personages to perform certain duties assigned, them by God wherein it is shown that so great to them seemed the mission upon which their God was about to send them, and so little fitness did they discover in themselves to perform the duties of that high station that they would not consent to go until God seems to have been angry with them.

'Whatsoever,' saith the Apostle, 'was written aforetime, was written for our instruction &c.' God's dealings towards men has ever been the same, and man's feelings when brought to a due sense of their situation is ever the same. Thus you may see in the conduct and language of those eminent men what is likely to be the exercises of the minds of those whom God directs to go and preach the Everlasting Gospel to a dying world. While they are weighted with a discovery of the ruined state of their fellow man and by the guiding of the Holy spirit that leads them into all truth, made to take a view of the 'valley of dry bones,' figuratively as Ezekiel did, which represents sinners to be in a dangerous, miserable, and woful situation; while their hearts are set in flame in measure with the same spirit of love that fired the bosom of their blessed redeemer and friend. And while they are made at the same time, to see the necessity of something being done for their deliverance. Still in themselves there is a discovery of weakness and unfitness until God gives them an assurance that his blessings shall go with them, as he did to his disciples when he said, 'Lo I am with you always to the end of the world.'—Here it may be asked how these things can be, that a man can discover that God has appointed him to this great work? We answer this question by asking another of like import:—How can a man discover that God has forgiven his sins? The Saviour says in describing the spirits power 'the wind bloweth where it listeth, thou hearest the sound thereof, but cannot tell whence it cometh or whither it goeth.' So is every one that is born of the spirit. He further declares to his disciples that 'when the spirit of truth is come he shall guide you into all truth, for he shall take of mine and shew it unto you; John, 16th chap. and 13th v. The thing intended here that he will guide you into all truth is to explain the various qualifying influences of the holy spirit, thus it is a truth that God will forgive a believing sinner, the spirit makes known that truth to the believers heart, and with his spirit beareth witness that he is born of God. It is a truth that God calls his servant to go and preach the gospel—the sprit guides him into that truth, and by its enlightning influences enables him to see that God requires it at his hands; the

difficulty in the one case is no greater than it is in the other. For surely God never called a man to that high station without discovering to him the nature and truth of his mission, or there could be no woe against him for not preaching; and likewise God never called a man to preach that he did not qualify to perform the work assigned him to do. This leads us to mention another circumstance as evidence of this divine and special call, viz: That while the mind is weighted with the subject of preaching in the manner herein described, it is also by the guiding powers and influence of the spirit frequently exercising upon portions of the word of God; great light is thrown upon subjects upon which the person's mind thus exercised, never thought of before so interestingly, and instead of his thought's running upon worldly things as of long time they had been, they are now mostly engaged in meditating upon the word of divine truth, and in consequence of an Association of the foregoing circumstances an uneasy restlesness and state of disquietude seizes upon his feelings; he feels great love to God, to the brethren, and to poor sinners; for the same spirit that was upon Christ in measure is now upon him, and he is made to know the terrors of the Lord, and becomes so anxious to persuade men to repent, that like Jeremiah, 'the word of the Lord is in his heart like fire shut up in his bones, and he becomes weary of forbearing and cannot stay; Jer. 20th chap. 9th v.; and under the influence of such circumstances he feels like Paul when he cried, 'a dispensation of the gospel is given unto me and woe is me if I preach not the gospel;' and so powerful is the effect of these weighty views upon his mind that in a very high degree worldly considerations lose their charm, and shrink into nothing compared to the work set before him, and thus he becomes willing if it is necessary to forsake father and mother, wife or childrend houses or lands, for the sake of Christ and the salvation of sinners through the preaching of his eternal word.

But you would perhaps ask, does not some deny this? yes, verily, and what does that prove. We answer, that it proves two things; it proves in the first place, that they that deny it, have themselves never been so called, and therefore have no part nor lot in this great work, but that like Ahimas, they desire to run when no tidings have been committed to their charge; and when they came, all they knew about the matter, is that they heard a great tumult, and in their relation offered no more interest to God's people, than the tinkling of a symbol or sounding brass: nor ought their declarations to weigh a feather in the scale of evidence; for the Scripture puts their testimony out of the question; when it says the natural man discerneth not the things of *the* spirit, neither can they know them, because they are spiritually discerned. Therefore, although God may not have given unto them an assurance of this divine call. Does that prove that he has given it to no other person might you not as well take the testimony of a blind man, as to a matter that depended wholly on sight, against the testimony of one that can see. Will you lend an ear to what a few misguided, mistaken & benighted minds testify whose own words condemn them and yet disbelieve the hosts of great and able divines, who have testified in all ages since the days of Christ, that they have experienced the effects of this weighty call, many of whom have sealed their testimony, even with their blood, and which testimony is borne out, as we have shown by the express declaration of the word of truth, it surely cannot be, but if so, we say, O! shame, O! inconsistency!

It proves in the second place what the Apostle said by the force of inspiration, wherein they declare that in those days, there should be some that would pervert the word of truth, and teach damnable heresies and doctrines of devils. For surely this doctrine is a perversion of the truth, and taught under the influence of the spirit of error.

The last thing proposed, is to show some of the effects and consequences resulting from the labors of those who are divinely called as evidence to the churches, that they are under the influence of this their holy calling.

This is a matter worthy the serious consideration of all God's people, and one upon which we wish we could write more interestingly, and more at length, but the many things we have said upon the two first divisions of our subject, will restrain us from giving but a very limited view of the one upon which we now write. The impressive nature of this part of our subject arises from the circumstance, that many persons in these last times, influenced by motives entirely differing from those that influence the minds of such as are truly sent, set up their pretention to preach, and with great apparent zeal, claim at the hands of the church, a commission to go and preach, when in point of fact, they have no gift at all, or at most nothing more than the gift of exhortation, and in either case, God has not promised to bless their labors in preaching, nor is it to be expected, that God will permit the streams of living water to flow through an impure channel, or in a way he has not designed they should flow from his exalted throne, to enliven and refresh the souls of his believing children, and notwithstanding, they may act their part so well, as scarcely to be known; and if it was possible to deceive, the very elect, and even go so far as to do as the Magicians did in the days of Moses, when they made their Rods tobecome Serpents; or as those who claimed the priesthood in Aaron's time, yet when they are tried by the standard of unerring truth,there will be seen great difference, for their labors will either be swallowed up by the labors of those who are truly called, as the rod of the Magicians were by that of Moses, until they are not noticed, or like as in the second place, they will remain withered and dry, while that of the true ministers, bud and blossom, and bring forth fruit for those who have no call hath nothing but the letter, and the letter killeth, but the same word when exhibited by those who are divinely sent, become the power of God unto salvation, to every one that believe.

In the one case there is no light communicated—no increase of faith —no hope strengthed—no life given, or enlivening feelings of love, or awakenings of joy in the minds of the begotten of the Father; but all is gloom, restlessness, and death, when in the other case while the minister stands upon the walls of Zion, and is aided by the blessings promised by the Saviour, he in living strains of eloquence, pours forth the word of life with great power and lasting effect, which enliven the affections of the believer's heart; great light is communicated; life is given, faith is increased, hope strengthend; joy springs up afresh in the soul of the weary pilgrim, who is marching on his way to his celestial home and they who love the Saviour, is enabled to 'read their titles clear' to the mansions of unfading and immortal bliss; and with psalms and hymns, and spiritual songs; they make melody in their hearts and with their voices, while in many instances by the flashings of celestial fire through this channel from God's almighty throne, poor sinners becomes awakened to a sense of their awful conditon, and in the sincerity of their souls, and anguish of their feelings, are made to cry 'what shall we do to be saved ?' For this is the effect of preaching in the way ordained; for says the Saviour, 'they that sat in the land and shadow of death, saw a great light, and when giving to his disciples his dying charge, he commands them to feed the flock, over which they had been made overseers: Christ and his word is one, and he is the bread of life, that came down from above, of which if a man eat, he shall never die; and this bread is first given to his ministers or disciples, and by them to the multitude at this time, as well as in the days when Christ fed the thousands in the land of Samaria, with the Loaves and Fishes, 'for it pleased God

through the foolishness of preaching to save them that believe'. He is the good shepherd that careth for the sheep, and feedeth the flock, and his ministering servants are ambassadors for him, and in his stead, sent to convey the bread of life to hungry souls; yea, he is the fountain of living waters, of which, if a man drink he shall never thirst again and the preachers are the ordained channels through which its living streams flow to the thirsty and needy soul. O, how glad ought we to be, and with what grateful hearts and songs of joy, ought we to praise the great redeemers name, that while we were strangers and foreigners without hope, and without God in the world benighted, lost and ruined, groping our way down to the gulph of ruin and misery, our Lord and Saviour cared so much for us as to make all these glorious provisions for our redemption; that we can now, through the light and life communicated in the gospel, when preached by them who are sent to preach, see our way as we travel on to the glorious and blessed mansions of eternal rest, and that we shall be able, by a continuation of these favors which he has promised to give and which he will give, for he cannot lie in a little time to reach our immortal home of everlasting joy, where and when we shall join the great and lovely company of the redeemed souls which hath been redeemed out of all nations, languages and tongues, under the whole heaven with the hundred and forty and four thousand, in living and ceaseless songs of joy and delight around the dazling and blazing throne, to praise the great and glorious name of our blessed Redeemer through endless ages of uncensing day.

In conclusion, dear brethren, we have only to say, that as so much depends upon the preaching of the everlasting gospel of Jesus Christ, in the way that God has ordained that it should be preached; that great care and attention ought to be paid to this branch of your christian duties.

In the first place, we advise those who are about to commence preaching, to weigh the matter well, if earthly motives or worldly considerations constitute the reasons why you go. We warn you to keep your unholy feet aloof from the holy sanctuary of this divine calling. But, if upon serious examination you have your minds directed by the guiding influence of the holy spirit; if you have committed to your care but one talent, it is your duty to improve that with all the power that God has given you, lest you be cast into outer darkness, or least he be angry with you, like, as he was with his servant Moses.

In the second place we advise the Churches with care to examine all candidates for the ministry; hear them with attention; acquaint yourselves with the nature of their gifts, and do justice to their respective claims. If the exhibition of the word by them give life and light and joy. If it feed the Christian soul, and fire the heart with emotions of love by the flashings of celestial fire, eminating through this medium, from the alter of heavenly love,—if the sweet incense of divine truth, like oders wafted from the spicy fields delight, and charm and please the feelings through their preaching, send them forth and give them all the assistence in your power by your prayers, and in every way you may think fit, that a door of utterance may be opened unto them, and that they may be enabled to prosper in this glorious and holy cause.

But, if you discover any anxious to run to whom God has committed no tidings, and while they try to preach, no interest is seen or felt by those who hear them; sinners not awakened; saints not fed, but every thing formal and unfeeling; or if any deny that there is such a thing as a divine and special call, and re trusting in their own excellence to perform the work, you ought to be aware of such. and deal with them in all plainess, lest they creep in unawares and do great injury to the cause of God, by leading weak and unstable minds off from the way of life, as it is to be known in Christ Jesus our Lord. And finally we say, as the Saviour said, the harvest is great, the la borers are few, pray ye therefore, the lord of the harvest, that he send forth more laborers into his vineyard.' And may peace and joy, and love, be with you and abound in your every heart, to the end of time.

DRURY DOBBINS, Moderater.

JAMES M. WEBB, Clerk.

STATE OF THE CHURCHES.

	Names of Churches.	Post Offices.	By whom supplied.	Time of holding the meetings of each church.	Delegates Names. Ministers names are in small capitals. Licensed preachers are in italics.—‡ Denotes absence.	Bapt'd	Rec. by letter.	Rest'd.	Dism'd	Ex'l'd	Dead.	Total.	Contributions
1	Buffalo,	Erwinsville, N. *C.*	D. Dobbins,	4th Sabbath,	E. Turner, S. *McBrayer*, - - - -	3	2	0	3	1	2	74	3 50
2	Sandy Run,	*Moresborough* N. C.	D. Dobbins.	3d "	D. Dobbins, J. Durham, *C. Bridges*, E. Jones, W. McKinney,	0	2	0	3	0	0	160	2 50
3	Friendship,	Smith's Store, *S* C.	*E.* Rogers,	1st "	J. Calvert, J. Beardant J. Smith‡ N. Edwards, -	2	6	1	3	1	2	158	1 70
4	Greens Creek,	Sandy Plains N. C.	W. Hannon,	1st "	*J. Dawson*, D. Feagan, J. Blackwill, - - -	5	1	1	4	1	1	63	75
5	Ceder Springs,	Ceder Springs, S. C.	D. Scruggs,	4th "	R. White, A. Walker, - - - -	8	2	1	9	2	1	66	1 25
6	Green River,	White Oak, N. *C.*	S. G. Hamilton,	2nd "	S G Hamilton, B Coward, J B Allen - -	5	1	1	19	1	0	48	62½
7	Buck Creek,	Buck Creek, S. C.	no supply,	3rd "	W Hines‡ J Izael, W *E* Hynes, - - -	0	0	0	2	0	4	67	1 50
8	Long Creek,	Hoylesville, N. C.	T. K. Pursely,	3rd "	*G R Godby* ,S Weathers, J Hawkins. L Weathers‡ -	20	2	0	1	2	0	88	1 25
9	Providence,	Limestone Springs, S. *C.*	J. Richards,	1st "	J Richards, S Morgan, J Cooper, J Byers, -	3	3	1	0	0	0	48	1 00
10	Elbethel,	Hancoxsville, S. *C.*	D. Scruggs,	1st "	S Greer‡ W *Moorehead*‡ A S Goudalock, - -	2	2	0	3	0	0	32	1 00
11	Concord,	Rutherfordton, N. C,	J. M Webb,	2nd "	J Burge, B Suttle, - - - - -	4	3	0	6	0	0	63	1 00
12	Goucher Creek,	Thickety *Row*, S. C.	D. Scruggs,	3rd "	*R* Wilkins, M Wilkins‡ - - - -	10	2	0	3	2	0	82	1 00
13	Antioch,	Harmony, S. *C.*	T. K. *Pursely*,	1st "	T K Pursely, J Whisenant, A W Whisenant, E Wilson,	4	3	0	17	1	0	115	2 50
14	Zion,	Garnersford, N. C.	D. Dobbins,	1st "	W Covington, *S* Bailey. - - - -	1	0	0	0	1	1	78	2 00
15	Wolf's Creek,	Earlesville, S. C.	W. Hannon,	3rd "	W Hannon J E Williams, E Dill, - - -	1	4	0	9	4	1	104	2 46¼
16	New Prospect,	New Prospect, S. C.	J. G. Landrum,	4th "	R Bullington, W Ross, R Wall. - - -	4	3	0	3	0	0	54	1 66¼
17	Cross *Roads*,	Gowansville, S. C.	W. Hannon,	2nd "	A C Hardin, B Ravann‡ - - - -	0	3	0	2	0	0	28	1 00
18	Macedonia,	Limestone Springs, S. C.	S. Morgan,	4th "	W Williams J Thomas‡ - - - -	1	0	0	2	0	1	28	1 00
19	Philadelphia,	Smith's Store, S. C.	E. Rogers,	2nd "	G Wafford, E M Smith, - - - -	1	2	0	10	3	1	78	1 85
20	Bethesda,	Bivingsville, S. C	S. Drummond,	1st "	J Uzra, A Crocker, - - - -	29	6	3	6	0	1	66	2 18½
21	Camp's Creek,	Buck Shoals, N. C.	Z. *Blackwill*,	3rd "	W Jones‡ - - - - -	0	0	0	0	0	0	21	95
22	State Line.	*Buck* Shoals,	D. Scruggs,	2nd "	D Scruggs, F Ray‡ B Amos‡ - - - -	0	0	0	1	0	0	22	57½
23	Mount Ararat,	Draytonsville, S. C.	T. K. Pursely,	2nd "	J E Guiton, J Guiton, - - - -	0	1	0	4	2	0	37	1 00
24	Hebron,	Mountain Island, N. C.	T. K. Pursely,	4th "	W B Abbernathy, - - - - -	11	1	0	0	1	0	27	75
25	High Shoal,	High Shoal, N. C.	J. M. Webb,	4th "	J M Webb, A Morrow, V B *Rollens*‡ - -	2	0	0	2	0	0	38	75
26	Shiloah,	Rutherfordton, N. C.	J. Wilkey,	3rd "	J Wilkey, J Coale, J Steadman, - -	2	0	0	1	0	1	40	80
27	Zoah.	Swangertown, N. C.	E. M. Chaffin.	2nd "	E M Chaffin‡ J R Logan, R Putman, - -	17	0	0	0	0	0	50	1 70
					Total,	135	49	8	113	22	16	1725	38 26

Printer's Bill, ... $43 45.

MINUTES

OF THE

BROAD RIVER BAPTIST ASSOCIATION

AT ITS FORTIETH

ANNINERSARY MEETING

AT CONCORD CHURCH,

Rutherford county, N. C., October 16, 1840,

AND DAYS FOLLOWING.

Friday—According to appointment, the Introductory Sermon was delivered by Elder S. G. Hamilton, from Hebrews, 8th & 5, —'See, saith he, that thou make all things according to the pattern shewed thee in the Mount.'

The Delegates convened at the Meeting House, when solemn prayer was offered up by Elder D. Dobbins, after which the Association proceeded to business.

1st. Read letters from all the churches in union,—enrolled the names of their Delegates, and minuted the accounts transmitted.

2nd. Elected Elder D. Dobbins Moderator, and J. M. Webb, Clerk.

3rd. Opened a door for the reception of churches into our union, when Zion Hill, a newly established church, made application for admission by letter, which was read, and on her giving satisfaction respecting her principles of faith, her request was granted, and the right hand of fellowship extended to her through her delegates, William Wiggins and Mitchell Tillotson, who were invited & took their seats as members of the Association.

4th. Appointed Elders J. M. Webb, S. G. Hamilton, D. Scruggs, W. Hanson and J. Wilkey, a Committee of Arrangement, and referred to them all papers and documents belonging to the Association.

5th. Elder D. Scruggs prayed and the Association adjourned until 10 o'clock to-morrow morning.

Saturday, 17th —Met according to adjournment.

6th. Elder E. Rogers prayed.

7th. The Committee appointed, reported the arrangement of the business of the association report confirmed, and the Committee were discharged from this branch of their duties.

8th. Read the rules of decorum and abstract of principles.

9th. Read letters from corresponding Associations—to wit: From the Bethel, a letter, (no messengers or minutes:) from the Reedy River, a letter and minutes, by her messengers, T. Robertson, H. Garrett and C. G. Frank: from the Catawba River, a letter and minutes by her messengers, J. Crowder, W. S. Swanson and B. T. Kerby: from the Tyger River, a letter and minutes by her messengers, E. Rogers and P. Hoy: from the Saluda, a letter and minutes (no messengers:) from the Salem, a letter and minutes by her messengers, J. Blythe, B. Bruce, J. Brown and D. King. The messengers were received and invited to participate in the deliberations of the meeting.

10th. Appointed brethren to write letters of correspondence to sister Associations, and messengers to bear them—to wit: Elder J. M. Webb, to write to the Bethel Association, and D. Scruggs, J. Huett and S. McBrayer, messengers. Elder D. Scruggs, to write to the Reedy River Association, and D. Dobbins, J. M. Webb, S. G. Hamilton, D. Scruggs, F. W. Littlejohn and E. J. Underwood, messengers. Elder J. Wilkey to write to the Catawba River Association, and J. Wilkey, D. Dobbins and S. Bailey messengers. J. R. Logan to write to the Tyger River Association, and D. Dobbins, J. M. Webb, S. G. Hamilton, W. Hannon, D. Scruggs and F. W. Littlejohn, messengers. H. Hicks to write to the Saluda Association, and D. Scruggs, S. G. Hamilton and E. J. Underwood, messengers. F. W. Littlejohn to write to the Salem Association, and D. Dobbins, J. M. Webb, T. K. Pursely, S. G. Hamilton, J. Wilkey, B. T. Kerby and S. McBrayer, messengers.

11th. Appointed B. Suttle, S. Bailey, J. Byers and J. B. Allen, a Committee to arrange Union Meetings and appointed Preachers to attend them. The Committee reported their arrangement, as follows, to wit:

1st. At Camps Creek, to commence on Friday before the 3rd Sabbath in December 1840—Elders D. Dobbins, S. G. Hamilton, D. Scruggs, J. M. Webb, J. Wilkey and W.

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Hannon to attend it.

2nd. At Friendship Church, commencing on Friday before the first Sabbath in March 1841, Elders S. G. Hamilton, D. Scruggs, F. W. Littlejohn, D. Dobbins, T. K. Pursely and H. Garret to attend it.

3rd. At Zoar, to commence on Friday before the second Sabbath in April 1841—Elders D. Dobbins, S. G. Hamilton, J. M. Webb, J. Wilkey, W. Hannon, R. Logan and T. K. Pursely to attend it.

4th. At Buffalo, on Friday before the 4th Sabbath in June, 1841—and Elders J. M. Webb, D Dobbins, S G Hamilton, D Scruggs, J Wilkey, W Hannon, S Morgan and T. K Pursely to attend it. The report was confirmed and the Committee discharged.

12th. Appointed D Scruggs, J R Logan and D Gold, a Committee of Finance to receive contributions for printing the Minutes &c.; who reported the total amount received to be $41 91. The report was received and the Committee discharged; and it was resolved that twelve hundred copies of the minutes be printed, and that the Clerk superintend the printing and distribution of the same, and accept $10 for services rendered as Clerk of the Association.

13th. Elected Elder J M Webb to write the Circular letter for the succeeding year upon the subject of Communion.

14th. Elected Elder J M Webb to preach the sermon Introductory to the next Association, and Elder D. Dobbins in case of failure.

15th. Appointed J M Webb, B Suttle, J Burge, W Harrill and S Bailey a committee to arrange the preaching for the Sabbath, who reported the arrangement as follows, to wit: Elder W P Swanson and E Rogers to preach in the forenoon and Elders J Blythe and T Robertson to preach after intermission—and that Elder S G Hamilton conclude the services of the day by exhortation and prayer. The report was confirmed and the Committee discharged.

16th. Elder S G Hamilton prayed and the Association adjourned until Monday morning 10 o'clock.

Sunday.—The stage was occupied by those appointed. The congregation was attentive and solemn, for the word of Life was preached with animation and power, and it is hoped that its mighty influence will prove a lasting blessing to many souls that were present, to hear its lovely invitations.

Monday 19th.—The Association met according to adjournment.

17th. The Moderator prayed.

18th. The Circular Letter prepared by Elder S G Hamilton was read and received and ordered to be printed.

19th. The letters prepared by those appointed to send to corresponding Associations were read and received.

20th. The Committee to whom all papers and documents belonging to the Association was refered, reported and was discharged.

21st. On motion,

Resolved, That the next Association be held at Antioch Church, York District, S. C., 18 miles northwest of Yorkville—near Kings Mountain; commencing on Friday before the 3rd Sabbath in October, A. D. 1841

22nd. On motion,

Resolved, That the thanks of this Association are due to the citizens of this vicinity for the very kind and hospitable manner in which they have entertained this body during its session, and that the prayers of this Association be offered up at the throne of Grace, that the choicest blessings of Heaven may rest upon them for their kindness.

23rd. Elder S G Hamilton prayed, and the Association adjourned to the time and place above mentioned.

D. DOBBINS, *Moderator.*

J. M. Wash, *Clk.*

CIRCULAR LETTER.

The Broad River Baptist Association, to the Churches in Union—Greeting.

Dear Brethren:

According to an arrangement made at our last annual meeting, we address you this year upon the subject of *Brotherly Love*; and in directing your attention to a principle of such high magnitude, and to considerations of such vast importance as those embraced in the doctrines of our subject, we have great reasons to fear, that in a short letter, we shall not be able to do it that justice to

which it is so eminently entitled. For when we take into consideration the stress which is laid upon it in the word of God, both as it respects the manner in which it is stated, and the frequency with which it is enjoined, sufficiently is proven to show us the powerful influence it has in the Christian church, for it is enforced by our Lord, as the distinguishing law, that rules in the hearts of the subjects of his kingdom. For this says he, John 15th & 12th, in my commandment, that ye love one another as I have loved you. Whether then we take into consideration the obligation we are under to obey him whom we regard as the author of our salvation, or the benefits arising to ourselves and others. By a close adherance to this injunction, it embraces considerations of the highest interest, to all christian believers, who have become members of the mystical body of Christ, and are subjects to and sharers in the blessings of his divine kingdom. Our limits will not permit us to enlarge upon the subject, and character of love, as it stands unconnected with the relative term, *brother*, for in fact so far as this principle is seen to exist, in and form the character of the eternal, I am it is indescribable, and we might just as well undertake to describe the eternal being, who is the source of all creative power, and thereby unfold to view, the cause of his existence, as to describe that unbounded ocean of love, that exists in the character of Deity; and although there may be a cause why love exists in our hearts, which is implied in the relative term of Brother. Yet that sacred principal is uncaused in God, and is so independent for a reason of its existence, as any other attribute that belongs to the character of Deity; for the word declares that he is love, 1st John, 4th & 8th. And it necessarily follows, that this principal is as eternal and uncaused in God as any other that belongs to his character. The existence of this fact, however, does not hinder us from taking notice of this lovely principle, as it exists in the human heart in its relative character of Brotherly Love—for although love is uncaused in God, yet it is plain from his eternal word, that it is caused in us, for it declares, that we love him, because he first loved us; 1st John, 4th & 19th. In our endeavor therefore, to simplify the bearing, that this principle has upon the human character, and enforce the interest that all ought to take in cultivating its native and genuine loveliness upon the mind of men, we shall first speak of the distinguishing facts that constitute that spiritual relationship, implied in the character of Brother.

2nd. The effects that love has upon the the family erected by this relationship, and the consequences resulting

therefrom, in all the shades in which it is to be viewed, both in its declining state in the hearts of believers, as well as at the time when from a high state of improvement it communicates the blessings enjoyed by those under its happy influence. First, then, it is plain, that all men do not stand in the relation to each other, implied in the subject upon which we write, consequently, they do not and cannot be in possession of brotherly love,—at least until this relationship is formed; for the word Brother, is a kindred term, and implies in it a common parentage—a common likeness and a common interest—it is a family word, used to express the tenderest endearments and strongest ties formed by affinity. Spiritually speaking, it implies a oneness, as all the children of the same family is called in our family, possessing common rights, common feelings, and common privileges, which arises out of a common principle of family relationship. This relationship must be formed, before there can be formed in the heart, a principle of Brotherly love. Well may the children of God know that they are disciples of Christ, if they love one another, for in fact they cannot possess brotherly love, unless they are children. We have not space to describe here the manner in which this relationship is formed, for this would extend this letter beyond the usual limits. It will be sufficient for us to say that in the economy of divine grace, there has been a channel opened through which that creative or adopting power of love could flow to the hearts of believers in Christ Jesus,—which changes their relationship from worldly objects and translates them into the kingdom of God's dear son—which changes their hearts from the love of sin, and forms them anew in Christ. This divine process upon the hearts of men, alienated from God, and who are represented as strangers, and foreigners from the common family, rights and privileges, and that brings them nigh by the blood of the covenant and adopt them into the family of the saints in Christ, is called the New birth. Being born again—being born of the spirit, created a new in Christ Jesus, by which process a family connexion is formed, and the same family feeling and spirit of love is communicated to every heart; and by which a covenant relationship is formed with God through Jesus Christ as our father, which makes the believer a child, an heir, and a joint heir with the blessed redeemer. And in the communication of love, we become partakers of the same nature with him of God: and as Christ was the express image of the person of the father, so we by becoming partakers of his nature, assimilate into his

likeness and image, in a spiritual point of view, and thus having the family likeness, and family feelings, like as Christ loved us, so we love one another.

The effects and consequences flowing out of this relationship, constitute the second consideration to which we invite your attention; and first, the communication of love from God to man, create in their hearts brotherly love, which is shown in the plainest terms by the language of Scripture. We love him because he first loved us. 1st John, 14 & 19, he that loveth him that begat loveth him also which is begotten—consequently, the cause that we love God, is because he first loved us, and the cause that we love him that is begotten is because we love him that begetteth. It is therefore the great love of God made manifest in the hearts of covenant mercies that produces in the human heart, the first principles of brotherly love, and all that have ever experienced its powerful influence upon their hearts, has felt at the time of its reception not only love toward their redeemer and friend, but also a strong affection for, and great attachment toward those who have by the power of adopting grace, been made members of the same spiritual family, and partakers of the divine nature with themselves. And it is this principle existing in the feelings of the common brotherhood, that unites them together, and engages them to take such great interest, and undergo such great labor for each others welfare, and which should at all times so affect the christian heart toward his brother as to cause him to watch over him for good—to promote his interest, and spiritual welfare—to conceal his follies, bear with his imperfections, and increase his happiness by every means which it is in his power to employ. Many reasons might be here set forth why this course should be pursued, by every christian, a few of which must now suffice; and first because it is acting in obedience to the direction and well pleasing, in the sight of God, and tends to the carrying out the objects intended by the establishment of this great rule, and law of his kingdom. Secondly, it insures to the possessor of it, all the advantages arising from the blessings of divine life; for in our obedience we are to be blessed, for that man, says the word, shall be blessed in his deed. The sweet influence, therefore, of the heavenly winds of peace, and joy may be expected by those who feel the kind emotions of love toward his brethren. From the fact that it is set down as a rule of evidence by which we know that we are the disciples of Christ; for in its enjoyments, we see clearly, that we are children of the same heavenly parent-

age, and by the rule or law of covenant mercies, entitled to the guardian protection and kind assistance of our heavenly father. It opens up to our view the kind attention and thoughts of peace, that God the father has towards us, and the great provisions made for our present and future support and comfort. Yea, it enables us to read in this sacred rule of evidence, that we are children, because we feel that which none others can feel, viz: Love toward the lovely parent who hath begotten us to a lively hope, by the resurrection of Jesus Christ from the dead, and at the same time love toward all the children of like parentage, by which we know ourselves to be heirs and joint heirs of all the riches and glories that belong and appertain to the fathers house. O Brethren! what a field of heavenly prospects arises to the view of those in possession of this testimony. All the rights of immortal joys belong of right to them; the unfading fields of heavenly bliss, variegated as they are by the flowers and beauties, interspersed all through those abodes and mansions of the blessed, are all theirs. In reviewing this delightful theme, they see themselves the favored children of parental care through time and beyond the grave, the happy sharers together of everlasting life, they can view no end to the joy of this family inheritance.

They may gaze through its mighty expanse, and as the mind runs along the flowery landscape of this prospective view, it is swallowed up in the divine reverie of thought, that while veiled in short sighted humanity the mind is enabled to trace only the margin of the riches and heavenly joy laid up for those who love God and one another. And well may such persons say to themselves that if the foretaste or earnest of this inheritance sweetens so much the bitter cup of dull mortality, and renders moments so delightful in their passing bliss, what will the enjoyment be when they are possessed of the inheritance, itself in glory, which ensures eternal rest, immortal honors, and heavenly joys—and exempts the possessor from every fear and fearful thought of sin, of sorrow and of death. What strong reasons are here presented why we should love the brethren. And not only is it no evidence to us that we are disciples, and if so, by covenant grace the rightful heirs of those blessings named. But there should be a remembrance in our minds, and which should strongly induce us to cherish this brotherly principal of love, that we shall be sharers of all those great and lasting blessings set forth above, that our brethren here will be our associates there, that these considerations may tend to heighten the interest

we feel in that abode of everlasting peace; for that while we strike our notes of praise in strains of joy for redeeming grace upon the golden harps of heaven. Our happiness may be heightened by the harmony arising out of the songs of kindred souls, shooting forth their praises to the heavenly redeemer for delivering grace. These considerations should strongly influence every believer in the church of Christ to impart to one another every needed assistance, for we should be co workers together, and co helpers of each other—bearing in mind that our business in life is to secure the crown of immortality for ourselves and others. This, says the Saviour, is my commandment, that ye love one another as I have loved you: John 15th, & 12th. What likeness then has our love to his. His love to us, influenced him to undergo many painful sensations to relieve us from pain; and our love for the brethren should produce in us a like feeling. His love to us produced in him a strong desire to administer to our wants, to search out the cause of our sorrow and apply the antidote for its relief. And our love to be like his must and should influence us to pursue the same high aim towards one another. His love to us had regard to our suffering condition—and so should ours toward our brethren. His love to us induced him to visit and comfort us in our needy time, to converse with us like a friend, speaks to his friends, yea it was even long suffering toward us when we done him wrong he did not complain; but overlooked the wrong and loved us still; and when we denied him as our friend he turns and looks upon us in the compassion of dying love, while he hangs in pain for our sakes; and not one unkind word he speaks against us. After all, to love one another like he loved us how kind and tender ought we to be; forbearing one another and comforting one another and imparting to one another those favours that their needs require as far as it is in our power to do so; and says the words, as far as we have power let us do good to all men. And again to do good, communicate, forget not, Thus love to our brethren will lead us to bear one anothers burthens, and so fulfil the law of Christ. And in fact it is the strongest evidence that we love the brethren if we feel a disposition fixed in us to visit, relieve and comfort them and the strongest expressions of scripture bear us out in the assertion witness 1st, John 1st & 17—Whoso hath this world's goods and seeth his brother have need, and shuteth up his bowels of compassion from him, how dwelleth the love of God in him! see Rom. 12th & 13. Forbearance is also a great

part of brotherly love—forbearing one another in love, says the word: Eph. 4th & 2. In the Christian church there is great variety of character, and through the weakness of frail humanity it may be expected, that causes of distress will arise—in all of which great forbearance should be exercised, which will not only show forth our love, but also tend to cultivate in others that principal toward us. It is like heaping coals of fire or melting love upon the heads of those that have a quarrel against us, to exercise toward them the gentle principal of love and forbearance. The truth is, if we have cause to speak to our offending brother, all the meekness and gentleness of Christ should be in our temper and manner. We should dip our tongue in the very fountain of love—every feeling, every look, every tone of anger should be suppressed, if we wish to show a brothers love to him, and secure his love to us. And the very favours of heaven are upon such—for blessed are the peace maker, for they shall be called the children of God. Thus you may see, dear brethren the good effects and consequences that flow from love toward one another in its high state of cultivation.

If we love one another as we should, we have great desire for each others welfare; consequently at a throne of grace, we have remembrance there for each other. If we love each other, we love to meet and attend upon the means of grace. Our churches are full on the times of our assembling, and the highest pleasures known on earth are enjoyed under the exercise of brotherly kindness and tender affection for each other; and by this love and affection we testify that we have been with Jesus, and others take knowledge of that fact. In truth, love is the ruling law of our Kingdom, and without it the Kingdom itself tumbles down.

How great then, is the injunction to love one another.—How much depends upon it—how immutable its loveliness—how lasting its consequences—how consoling the blessings it imparts to others—how sweet the enjoyment to the possessor, it relieves the distressed—it comforts the mourner—it gives rest to the weary—it soothes the sorrows of the afflicted, and makes them forget their pain; it takes away the sting of death, it is the cement that binds together the kingdom of Christ; it unites the powers that pull down the walls of Satans kiugdom—it supports in death—it opens the pass of Jordan and translates the souls of men from the abodes of death to the realms of life—it has built the high

mansions of heaven, and fills the everlasting fields of love with the sweetest nots of praises, for in fact Christ is God with us and in him. We have relationship to God for he is our elder brother; and the channel through which this distinguishing principle, has come to us to refresh our weary souls. His love to us was brotherly love, Living Brethren: speaking and acting among men, his birth is regarded as the nativity of love—his sermons is the words of love—his miracles, the wonders of love—his tears the meltings of love—his crucifiction the agonies of love—his resurrection the triumph of love. Herein it is natural that love should be the cardinal virtue in the character of his saints, and that it should be the law that regulates their conduct towards each other. If, then, Dear Brethren, so much depends of present happiness and future joy, the cultivation of this principle amongst us, what manner of people ought we to be in all loveliness, that the immage of Jesus may appear in us, and that we stimulate others to pursuits of objects of like character; therefore while we feel great love in our hearts towards you, we beseech you to cultivate among your selves, the tenderest felings of brotherly love, for we know that the very reverse of what we have said will follow, if you have not love, one towards another. Every shade of distress and sorrow will follow, which we have not space here to name;—And may the God of love sanctify your hearts and aid you in your respective duties, so that you may be the happy partakers of the blessings arising out of the heavenly influence of love upon your hearts, is the prayer of yours in gospel bonds.

D. DOBBINS, Moderator

J. M. WEBB, Clerk

Price of Printing, Folding and Stitching, $31 80 cts.

State of The Churches.

Names of Churches.	Post Offices.	By whom Supplied.	Time of holding the monthly meetings of each Church.	DELEGATES NAMES. Ministers names are in SMALL CAPITALS. Licensed Preachers in *italics*. *Denotes absence.	Baptis'd	Letters	Restored	Dismissed	Excluded	Dead.	Total.	Contributions
Buffalo.	Irwinsville, N. C.	D. Dobbins.	4th Sabbath	S. McBrayer. and Lewis McSwaine	9	0000	00	00	00	1	82	3,00
Sandy Run.	Mooresborough, N C	D. Dobbins	2rd "	D Dobbins, D Beam, D McBrayer & D Gole	000	0000	00	2	2	2	154	2,50
Friendship.	Smith's Store, S C	S. G. Hamilton	1st "	*James Huett*, J. Hambe, J. Woode, J J, Smith.	3	3	00	10	2	00	110	1,16
Green's Creek.	Sandy Plains, N C	W. Hannon.	1st "	D Feagans, W Blackwood	1	0000	1	4	00	00	54	75
Cedar Springs.	Cedar Springs, S. C.	D. Scruggs.	4th "	R White J W Cooper.	12	1	00	1	4	00	74	1,25
Green River.	White Oak, N C	S. G. Hamilton	2nd "	S G Hamilton, T Edgerton, J Allison J B Allen	52	1	00	1	00	00	100	1,50
Buck Creek.	Buck Creek S C	J. M. Webb	"	J Israel, H Hicks, S Israel	64	3	5	3	00	1	135	3,00
Long Creek.	Hoyleaville N C	T. K. Pursely	3rd "	J Smith, H W Carroll	1	1	00	4	1	00	83	1,00
Providence.	Limestone Springs S C	S. Morgan.	1st "	S Morgan J Cooper J Byers	43	5	1	7	1	00	191	3,00
Elbethel.	Hancocksville, S. C.	D. Scruggs.	1st "	S Green, W Morehead	5	1	00	1	00	1	86	1,45
Concord.	Webb's Ford, N. C.	J. M. Webb.	2nd "	B Suttle, W Harrell	3	0000	00	0	1	00	61	1,00
Goucher Creek.	Hurricane, S C	D. Scruggs.	3rd "	*F W Littlejohn*, M Wilkins E. Lipscombe	72	1	1	5	00	2	147	2,00
Antioch.	Harmony, S C	T. K. Pursely,	1st "	T K Pursely* J Whisenant A Whisenant E Bard	2	0000	00	2	1	00	114	2,80
Zion.	Brushy Creek, N C	D. Dobbins.	1st "	W Covington, S Bradley	2	0000	00	0	3	1	87	2,00
Wolf's Creek.	Earlsville, S C	W. Hannon.	3rd "	W Hannon, B Page, J Davis	4	2	00	8	3	00	104	2,25
New Prospect.	New Prospect, S C	J. G. Landrum.	4th "	W Robbs, T Brean, *R* Ballington	43	3	00	2	00	1	97	2,00
Cross Roads.	Gowensville, S C	W. Hannon.	2nd "	A C Hardin S Dill	000	5	00	2	1	00	30	1,00
Macedonia.	Hurricane S C	S. Morgan.	4th "	W Guthrey,* C E W Lindsay, W Williams	45	4	3	1	00	2	79	1,50
Philadelphia.	Mc Dowelsville S C	E. Rogers.	2nd "	E J Underwood, E H Smith*	3	4	1	1	00	1	76	1,05
Bethesda	Bivingsville S C	S. Drummond.	1st "	E *P* Brown, J W Poole,	39	0000	00	17	1	00	97	1,60
Camp's Creek.	Buck Shoals N C	S. G. Hamilton.	3rd "	L Jones, D Humphreys J Bridgoe	24	1	1	00	00	00	47	73
State Line.	Cowpens, S C	D. Scruggs	2nd "	D Scruggs, W B Turner, F Ray	35	2	00	0	00	1	49	1,00
Mount Ararat.	Draytonsville, S C	T. K. Pursely.	4th "	J Peeler* J E Guiton	9	2	00	1	3	00	44	1,00
Hebron.	Mountain Island N C	B. T. Kerby.	2nd "	W B Abernathy	000	0000	00		1	00	24	50
High Shoals	High Shoals, N C	J. M. Webb.	4th "	I M Webb, J Dobbins, A Padgett	3	2	00		1	00	41	67
Shiloah.	Rutherfordton N C	J. Wilkey.	3rd "	J Wilkey, *H. Colbreth*, J Johns	5	0000	00		1	1	41	1,00
Zoar.	wSango Town N C	T. K. Pursely.	2nd "	J R Logan, B Putman	15	0000	00	4	00	1	60	1,35
Zion Hill.	Hurricane.	W. Drummond.	3rd "	W Wiggins, M Tillotson	3	0000	00	0	00	00	37	1,00
					497	41	18	88	23	16	2765	41,70